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Because of the intervention of political authority, the present missionaries will fall heir to the same fate, if the law of the department is not changed, because, it seems, they have dropped to the category of agencies of said authority and of all the Christians who are continually coming here in search of hands; and H. Montero's proposal will not only aggravate the situation, but it will leave these regions without workers for agriculture and cattle-raising. It is certain that labor makes man more moral, but it must be confessed that the Indian is lazy and opposed to working for the whites, whom he considers the usurpers of his lands. They will voluntarily go to work where they are treated with humanity, but where they are allotted the worst food and hard labor, they go with repugnance, despite the suggestions of the missionaries.

The caciques who respect and follow the missionary's orders become tired of continually seeking laborers for the whites, because they are aware of the unwillingness to obey; the result is that sometimes both Indians and caciques hide in the country, and when they get tired of this, they go away from the mission for a long time, leaving their families in misery. The missionaries struggle to gather the dispersed ones together again, but it often happens that the efforts of several months are lost in one night or in a few days, and in spite of the laws that exist in Bolivia, nobody has concerned himself with Chiriguano emigration. Reasons for the disappearance of masons, carpenters, shoemakers, and musicians are not lacking at the present time, since the most important thing is to get apparently luxurious clothing from head to feet, which cannot be obtained here very easily, either because they spend the money on other trifles or because there are no companies which provide all facilities to the laborer (1).

1. Today the whites who mistreat the Chiriguano are few. When a day's pay was fixed at 40 centavos, there was some difficulty, which has now disappeared: the Indian is now earning

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well in his own homes: he only lacks the facility to procure what the Argentines give him and then he will resign himself to not emigrating.

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As I have said above, nowadays the principal centers of the tribe have been reduced to the missions. For this reason I judge it appropriate to speak briefly of each of these which exist at the present time, so that the reader /illustration appears here/ /81/ can form some idea, however vague, of the efforts of the Franciscan missionaries, who are the only persons who today spend years and even their whole lives in the midst of privations and infirmities, experiencing solitude and enduring a sad and woeful life, in order to instruct and reduce some Indians who have little appreciation of religious and civil instruction.

The First Missionaries among the Chiriguano and a Precious Discovery

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The primary end which the seraphic St. Francis of Assisi proposed with the founding of the Order of Minors was the reformation of the customs in the nations of the world and the teaching of the true Religion to the infidels of the Universe. /The remainder of p. 81 and the first paragraph of p. 82 are omitted in the translation. The remainder of p. 82 follows./

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But let us return to the primary object of this section. We have at hand the Crónica de la Provincia de San Antonio de los Charcas, written by the Franciscan Father Diego de Mendoza, O.F.M., in 1665. In his first book, Chapters 13 and 16, may be read in summary what immediately follows.

The first civilized man who entered the region of the Chiriguano to the east of Tarija was Father Simón de San Payo, a priest-cleric, son of Portuguese people, a native of Brazil, and, as such, informed about the language of

[Text continues on p. 116]

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Nevertheless, there is no doubt that the cacique of a large number of Indians, like Taruire, derives great benefits from his office. While the annoyances are continuous, the income is regular, because generally the caray who makes a request for peons always gives their daily pay to the cacique and alcaides, and if the former visits them in their houses, they save certain considerations for him in the interest of obtaining peons in the future; interest can do much (2).

2. They keep everything they receive from the whites to buy liquor and little for their clothing.

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595 It would be a very rare case if a Chiriguano cacique did not have issue, it being known that each one lives with several women, privately and publicly, in his own and other tribes, and this is not only the privilege of the caciques; even the subalterns are polygamous. They often marry a widow in order later also to be with the stepdaughter with the knowledge of her mother, who consents to it through fear, out of concern for food, or for a miserable garment (3).

- [797] 3. The vice of polygamy is being pursued in the missions, not only among the Indians but even among the caciques; some admonition should come first, however, to convince them and make them understand the ugliness of the vice.

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[555] /165/ Upon the death of the cacique of a tribe, the oldest
[556] son then succeeds, but, if in fact he dies without issue, the closest relative takes command, or, lacking one of these, some prestigious brother-in-law, if he is liked by the tribes; otherwise someone in the town who combines the best qualities in his person is chosen, and if an Indian enjoys some good fortune in cattle, sheep, horses, etc., he is the chosen one, who is respected and obeyed because of the goods that he has at his disposal for guests and even for treating his subalterns (1).

- [661] 1. When a cacique is completely poor, he

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Modern Farming and Seeds

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[407] Today planting with the spade is disappearing, and if this tool is necessary for weeding, an iron one has been substituted. The plow has become general, as have the yoke and oxen, and in the missions even boys of 12 break in oxen two and a half years old. They first do the planting for the mission, then for themselves and their fathers, and finally they help those who have no sons; the missionary provides them with young oxen, plowshares, and even halters when they are very poor.

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[231] The neophytes in most of the Potosí missions have learned to perfection this new method of farming, and they are so advanced that they are competitive with and even superior to many mestizo farmers. The older ones teach the younger ones, fathers teach their sons, and the latter as well as the former manufacture plow and yoke out of selected wood with all the perfection that these implements require. It is satisfying to see upon a farm 40 or 50 yokes of oxen, directed and driven by young men and boys who yesterday were like their grandparents! The whites themselves do their planting on a large scale, aided by these Chiriguano, who receive in exchange double daily wages (1).

1. A peon plowman is not obliged to bring oxen; it is the white who waits for him with the yoke hitched. If a peon brings his own, he earns up to triple daily wages, because they are worth exactly three strong peons, the two oxen and the man who drives them. Thus it is not much to pay him triple.

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222 Today it seems to me that there must not be another country where the different types of maize thrive better. This is the principal element, the daily food, not only of the Chiriguano tribe, but of all those who inhabit most of Bolivia. Here in particular, when there is no harvest, its lack is greatly felt by whites and blacks, that is to say, by mestizos and by Chiriguano.

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With regard to material things, the Indian in the mission has more freedom than the others outside. He does not lift a hand without being paid. He works in the construction of buildings, such as house, church, rooms for the teaching of letters, music, arts and crafts, he builds fences, and, despite the fact that all of this is for their benefit and that of their children, they are paid for it. They only have the task of plowing and weeding, but in the end the missionary provides them with yokes of oxen, plowshares, and even harness, and the produce is theirs to keep or is used to buy merchandise. Thus they do nothing gratis (7).

2. The merchandise brought by the missionaries from Tarija and other places is distributed gratis to the students and sold at warehouse cost to the older ones.

They are completely free to work in their fields or for the whites, but they must tell the missionary or the cacique. Nevertheless, they do not always comply with this. If, however, someone needs them for work and they do not feel like it, they answer either that the missionary will not let them or that they must talk with him first, but it is enough for him to intervene and request it, and the Indian will come up with all sorts of objections, and if the missionary starts to listen to them all, soon nobody will obey him. He must show himself to be firm and that he knows how to distinguish true necessities or reasons from deceptions and traps, so that he will not be fooled. In the Chiriguano mission it is almost impossible to get 20 per cent of their labor, as the mission rules require. (Illustration appears here) /303/ believing perhaps that missionaries make them work for nothing, or are making a profit out of them (1).

1. The 20 per cent is not obtained in any mission. Only in Parapiti do the men work half a day per week, but this is a custom imposed by the priests before the founding of the mission, because they had no funds whatever. The missionaries take advantage of this custom for plantings and buildings which are for them themselves.